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Synopsis of Important Articles.

The Davidic Authorship of the 110 Psalm.* On this subject the London papers have been carrying on a controversy, the point of which is this: has modern criticism the right to question whether or not this Psalm was written by David? To some, an absolute negative seems the only answer, because Christ, in quoting from this Psalm, speaks of the words as David's. To others, this is not conclusive, but they will decide according to the external and internal evidence as to the authorship, and if it conflicts with Jesus' words, they will then explain the divergence. The explanation will be one of two: either that Christ spoke so, not knowing that David was not the author; or, knowing he was not the author of the Psalm, he yet spoke as if he were. The first explanation is offered on the ground of a limitation of Christ's knowledge, as implied in Phil. 2:5-8 and Mk. 13:32. There were many things he did not need to know. His mission was a moral and spiritual one. All the knowledge needed to perform his office perfectly he possessed, but the rest he had laid aside. In matters of literary history, which were unimportant, he knew only as men knew, and the 110th Psalm was then understood to be by David. Thus his misconception (if it was such) is accounted for. The second explanation is that Jesus, while knowing everything (including every detail of literary authorship forever), yet did not communicate such knowledge because it was no part of his work to do so. In unessential matters he accommodated himself to the limited knowledge and imperfect condition of the people among whom he lived. In quoting from this Psalm, it was no part of his work to enter upon a discussion of its authorship. The argument he uses is *ad hominem*, and it is effective. That was all that was necessary. And there are other illustrations that this was his customary way of dealing with the people in unessentials.

This plainly sets forth the three possible views concerning the problem in hand, and unnumbered other problems of a similar character. Each of the three views is possible, because each is held by certain evangelical Christian scholars. One may not choose which he will adopt except after the most comprehensive and thorough study of all the elements involved—history, tradition, incarnation, methods of Jesus. The solution is not an easy one to make, and it is doubtful whether agreement can be reached. The important thing is a breadth of conception which understands and appreciates all three explanations.

Partition and Derivation Theories of the Fourth Gospel.† The great mass of liberal opinion in its more reasonable exponents is so alive to the weight of the arguments for the genuineness of the Gospel that it is trending more and more in the direction of a compromise, a solution which shall not cut the Gospel adrift, but connect it by some tie, stronger or weaker, with the beloved apostle. This takes two forms: (1) that of the partition theory, which divides the Gospel into sections, and assigns a major portion of them to John but the

* Editorial in the *Expository Times*, April, 1892.

† Being Article VI. in the series upon "The Present Position of the Johannine Question," by Prof. W. Sanday, D. D., in *The Expositor*, May, 1892.